Evangelical Christendom

"Unum Corpus sumus in Christo."

July, 1906.

Notes.

MALTA.

THE recent interference on the part of the Roman Catholic Archbishop Bishop of Malta with the united Mission services conducted by the Rev. John McNeill in the Theatre Royal, Valetta, is another instance of the intolerance of Rome wherever she is a dominating power. It is also evidence that even in our British possessions the battle for religious liberty has yet to be fought. The Council of the Evangelical Alliance have taken prompt action in the interests of His Majesty's Protestant subjects in Malta. At a later date we may be able to say something about results.

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ENGLAND, AWAKE!

THE Malta incident is but additional evidence of the real nature and intent of Roman Catholicism—it is by statute and practice a persecuting Church. By the Syllabus and Vatican decrees Roman Catholics are *bound* to persecute, even unto death. The only reason why this aspect of Rome rule is not seen in England is *she has not at present the power*. But while Protestant Christians at home are quarrelling over the Bible and the very truths which won to England religious liberty, the plans of Rome, carefully made and skilfully engineered, are weaving in our country the web of the Papacy. England! Protestant England! Awake!

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THE WHITSUN APPEAL.

THE recent call to prayer on the part of the Archbishops, Bishops, and the leaders of Nonconformist bodies of Christians has aroused considerable interest in an all-important subject. In a large number of Churches reference was made on Whit Sunday to the appeal on behalf of Christian unity, and special prayer was offered for grace seriously to lay to heart the dangers we are in by our unhappy divisions.

While we pray daily for the coming in power of the Holy Ghost, might we not at least once a week, if not more frequently, offer prayer for *unity* and for all efforts to promote it; for is not Christian unity the great condition for the outpouring of the Holy Spirit?

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SPAIN.

ELSEWHERE we print an important contribution on the subject of the Spanish Royal Marriage and religious liberty in Spain from the pen of Rev. Thos. Pulvertaft, of the Spanish and Portuguese Church Aid Society.

Nothing, however promising, will reconcile in the minds of British Protestants the feelings of indignation which rightly accompany every reference to this the latest "conversion" to Rome.

All Christians will wish God speed to the young King and his English Consort, especially in the light of the sad tragedy surrounding their wedding. But past experience leaves little doubt that Rome will use to the utmost the opportunity which the "conversion" of an English Princess places in her hands. We note that Bishop Brindle, of Nottingham is spoken of as having been chosen for Spanish preferment.

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"THY WORD IS TRUTH."

AN important contribution to the subject of Biblical criticism is now available in the attractive volume issued during the past month by the Council of the Evangelical Alliance. A notice giving the price, &c., accompanies the present issue of our magazine.

The volume contains outspoken statements on the integrity of God's Word by the Bishop of Durham, the Dean of Canterbury, Lord Polwarth, Sir Robert Anderson, Prebendary Webb-Peploe, Revs. Dr. Hanson, Hugh Brown, W. R. Mowll, W. Fuller Gooch, Dinsdale Young, and Dr. Torrey. It would be a good work if some friend or friends would entrust the Council with means to freely circulate this book among clergy, ministers, and school teachers. This is a suggestion about which the Secretary will gladly correspond. In the meantime we trust all our members will recognize the importance of including at least one copy among their household or holiday literature. On the mission field, too, the book will prove extremely valuable.

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SUNDAY OBSERVANCE.

We hear and see much to-day concerning Sunday *desecration*, hence a movement, and a united movement, in favour of Sunday observance is doubly welcome.

Since our May issue a conference on this subject has been held at Caxton Hall, Westminster, being attended by prominent leaders of all the Churches, religious societies, &c. Our Acting Honorary Secretary attended as a delegate from the Evangelical Alliance. The question is one which must commend itself to all Christians.

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A 56-PAGE ISSUE.

This issue of EVANGELICAL CHRISTENDOM consists of 56 pages. The Council's Report for the year ending March 31st, 1906, is included as a supplement. We trust it will receive the prayerful interest it demands. The return—which took place in January last—to the original title EVANGELICAL CHRISTENDOM, and the issue of a bi-monthly instead of a quarterly magazine is already telling upon the general welfare of the Alliance. But at present many articles and other matters have, from time to time, to be held over or entirely omitted owing to the lack of more frequent communication with our members.

This applies specially to communications which the Alliance is privileged to receive from Christian workers on the Continent or in distant lands. It is a real sorrow that we cannot voice their interests as we could if EVANGELICAL CHRISTENDOM were a monthly.

The next issue (September) will contain a striking address, given at our Newcastle Conference, by Rev. George Hanson, M.A., D.D. Its title is "A Plea for Deeper Bible Study."

New Members.

THE following have joined the Alliance since May 1st:—

Aglipay, Archbishop.	Graham, Mr. James Newton
Arnold, Miss C. J.	Graham, Mrs. J. N.
Barnes, Colonel Osmond	Gulliford, Rev. H.
Brown, Mr. H. D.	Gunther, Rev. C. S.
Carew, Mr. R. R.	Lietching, Rev. L. G. P.
Carew, Mrs. R. R.	Lowden, Rev. G. Rouse
Caldwell, Rev. S. L.	Maclean, Rev. J. H.
Chapman, Rev. J. H.	Manley, Mr. Thomas
Clarke, Rev. J. F., D.D.	Mawer, Mr. G. H.
Corry, W. F. C. S., Esq.	Mursell, Rev. James
Crees, Mr. Thomas	Parker, Rev. W. P.
Crouch, Rev. C. Douglas	Radford, Mrs. E. W.
Dodson, Mr. George	Raleigh, Miss Mary H.
Dooman, Rev. M.	Smith, Dr. Richard
Eades, Rev. David	Spence, Rev. T. H.
Evans, Mr. John	Southern, Miss M.
Ewbank, Rev. Alan, M.A.	Thomas, Miss E. V.
Ewbank, Mrs. Alan	Thom, Rev. D. M. B., M.D.
Farmer, Mr. Harvey Farmer	Thom, Mrs.
Float, Rev. W. T.	Torode, Miss S.

Requests for Prayer.

1. For the work of the Evangelical Alliance in its endeavours in all lands to promote brotherly love, and "to keep the unity of the Spirit in the bond of peace."
2. For the removal of all causes of disunity amongst Christians. "That they all may be one . . . . that the world may believe."
3. For persecuted and tried brethren and sisters in all lands, especially in Russia, Turkey, and Armenia.
4. For Home and Foreign Branches of the Alliance, their Councils or Committees and individual Members.
5. For the Alliance Bible School in Berlin. That those training, and being trained, may be kept filled with the Spirit.
6. For Russia, especially for distressed Jews in that distracted country. For workers seeking to alleviate their sufferings.
7. For the work of all Evangelical Home and Foreign Missionary Societies, and their Missionaries. For Medical Missions.
8. For guidance in arranging the Sixtieth Annual Conference of the Alliance, and the next International Conference.

Note.—Pressure on our space compels the holding over of the usual report of conferences, meetings, &c., under "Ourselves and Our Branches," also our review of "Books Worth Reading." This and other matter held over will appear in the September issue.

Our Sixtieth Annual Conversazione.

"Unum Corpus sumus in Christo."

"Not unto us, O Lord, not unto us, but unto Thy Name give glory."

A GLORIOUS summer day and a steady flow of early comers foreshadowed a Conversazione in keeping with the importance of the occasion. At 2.30 quite a number of members and friends had arrived at Exeter Hall. At 2.45 no doubt was left as to an enthusiastic meeting, and when, punctually at three o'clock, our noble Chairman took the chair, late comers were finding seating accommodation in the gallery.

Supporting Lord Kinnaird were Count Bernstorff, President of the German Branch, Sir William Godsell, Revs. Canon Fleming, Prebendary H. E. Fox, David MacEwan, W. R. Mowll, George Hanson, C. H. H. Wright, Samuel Wilkinson, G. D. Mathews, J. Gosset-Tanner, J. M. Laycock, J. B. Barraclough, J. Grundy, A. R. Cavalier, Dr. Lansdell, Dr. Baedeker, Surgeon-General Partridge, Colonel Wellesley-Robinson, C.B., Colonel Philips, Messrs. A. A. Head, W. H. Seagram, R. C. Morgan, F. F. Belsey, A. H. Habershon, D. Wellby, W. Hind Smith, John Wood (Acting Hon. Secretary), and H. Martyn Gooch (General Secretary).

Charles Wesley's inspiring hymn—

"Come, Holy Ghost, our hearts inspire:
Let us Thine influence prove,
Source of the old prophetic fire,
Fountain of light and love"

—was followed by the reading of a passage from the Word of God by Rev. G. D. MATHEWS, D.D., and prayer by Prebendary H. E. FOX, M.A.

After a summary of the Annual Report had been presented by Mr. H. MARTYN GOOCH—[The Report in full accompanies this issue of EVANGELICAL CHRISTENDOM as a supplement.—ED.]—

The Chairman, Lord Kinnaird,

read messages of sympathy from the Bishop of London, the Bishop of Sodor and Man, who telegraphed:

"Full sympathy with both your resolutions on Monday,"

the Venerable Archdeacon Sinclair, and Sir Robert Anderson, K.C.B., LL.D. Also the following welcome letter and message from our President,

Lord Polwarth:—

"I feel very sorry not to be at the Sixtieth Conversazione. I do not remember exactly how long I have been a member of the Evangelical Alliance, but I think it must be about forty-six years, so I am not one of the junior members.

"I am as cordially attached to the Alliance as ever, for I recognize in it a bond of union amongst Christians rising superior to all the comparatively small subdivisions which are apt to occupy too prominent a place in general opinion.

"So long as human nature is what it is, so long will even truly good men hold strong conscientious opinions, differing upon many subjects. I am not, therefore, much concerned for external union of churches, but very deeply sympathetic with whatever tends to lead Christians to recognize that in Christ they are so truly one that outward church union is a very small thing in comparison. But it is very essential that the true oneness of spirit existent amongst and pervading the true Church of Christ should be so real, so manifest in the tone, the life, the words, the whole conversation of the Christian man or woman as to show to the world that we *are* one in Christ through His life and Spirit imparted to us.

"It is encouraging to find that time is not weakening the Alliance, and while reflection on time past may well fill us individually and collectively with deep humility because of manifold shortcomings, we may be thankful the Alliance holds on its way steadily. Nor should we fail to anticipate a brighter future in its usefulness and aim at higher things continually. There are younger men coming forward endued with the Spirit of God who will take up the work more efficiently.

"One thing I will add, that I sincerely trust that nothing will move the Alliance from its clear evangelical Basis.

"Most cordially do I send my greeting to the friends who may meet on this occasion.

"POLWARTH."

Lord Kinnaird

then said:—"In case I might forget to mention it I am sure we all feel deeply grateful to Count Bernstorff for kindly coming here all the way from Berlin, as President of the German Branch of the Evangelical Alliance. We heartily welcome him, not only in connection with the Alliance, but because of the deep and personal interest which he takes in every good object.

"It is very interesting and cheering to find how even the little matter of arranging the date of a meeting, and the speakers, is controlled by God the Holy Spirit; how that we fixed our meeting at a time when, at the invitation of the Archbishops and Bishops and the leaders of the Nonconformist Churches, we have been called to offer united prayer for Christian unity, not only as a theory, but as an absolute duty and Christian responsibility. So that, at our Sixtieth Conversazione, we are invited to consider the theme, not so much that we *may* be one, but, as we were reminded in a neighbouring church, on Whit Sunday, that we *are* one. Therefore, as we *are* one in Christ Jesus, we exist as an Evangelical Alliance to *manifest* it both at home and throughout the world.

"That was a most interesting gathering, already referred to in the Report, which was held in this hall to sympathize with our Jewish brethren who have been suffering so terribly in Russia. At that meeting the Rabbi of the Haymarket Synagogue, Mr. Friedlander, who was present, got up at the close and said how much his co-religionists welcomed the sympathy of Christians in America and England, and especially how thankful he was at that united meeting, representing all the Churches of our land, to see that we felt for them in their sufferings, sharing those sufferings with them. Then, a day or two afterwards, the Chief Rabbi, Dr. Adler, in a letter said: 'I, in common with members of my community, highly appreciate this expression of sympathy with my co-religionists, for it affords us some consolation in this season of trial and stress,' &c. We think of the many prayers that have gone up to God on behalf of His own people Israel, that there may, in these, the last days, be a great turning to God among them, and that these terrible persecutions in Russia may, in the Divine Providence, be one cause of bringing them to their own country, and, above all, to a knowledge of the Lord Jesus Christ our Saviour. We desire that they shall have a proof continually that we do sympathize with them, and are willing to help them in every way, not only with regard to their bodies, but also with regard to their souls, and their future, longing, as we do, for the time when they shall be safe and away from persecution in their own land.

"Another thing that we desire as an Alliance to put prominently forward is the Universal Week of Prayer. Through the annual invitation and programme we are called upon to pray, in a great circle of concerted prayer, during the first week of each new year. I do not suppose that we can possibly realize what that means, and what it has meant during the past fifty-nine years, and what it will mean. Now that Russia is open, and the Universal invitation to prayer is to be printed in Lettish and Russian, so filling up another blank in the circle of prayer, and as we join with Christians in Japan and in China and many other lands, may not we expect to see wonderful things happening? When we thus meet together we desire to recognize what prayer has wrought in the past, and to look confidently forward to wonderful things happening in the future as the result of earnest believing world-wide intercession.

"I would like to take this opportunity of thanking you for your kind co-operation during the past year. We trust you will remember us on August 21st, the actual Sixtieth Birthday of the Alliance, and also that many of you will be able to come on October 16th to 19th to Plymouth for our Sixtieth Annual Conference. God grant that this ensuing year may be a memorable one in the history of our country in a march forward towards unity, in a manifestation amongst Christians of the unity of the Spirit, and that we may realize, notwithstanding our strong adherence to our own respective tenets and creeds, that the Evangelical Alliance is a platform on which we can meet in unity, prayer, and effort on behalf of the non-Christian lands, and, above all, that we may show 'in all things charity,' and evince in our life and conversation true love to one another by the inspiration of the Holy Spirit. God grant that we may manifest that unity, not only while we are together, but in all that concerns us, whether in church, or secular, or philanthropic work."

The Chairman then called on the

Rev. Canon Fleming, B.D.,

who said: "My Lord, Ladies, and Gentlemen,—I have been asked to move this resolution:—

"'That this Meeting of Members and friends of the Evangelical Alliance, gathered for the Sixtieth Annual Conversazione, expresses its gratitude and thanks to God for His good hand upon His servants, the representatives of the Alliance, who in various countries, and for sixty years, have borne constant witness to the divine truth of the Oneness of the Church of Christ. In view of the urgent need at the present time for

> testimony to this truth, and for the outward *manifestation* of Christian unity, they earnestly pray that God's richest blessing may increasingly rest upon the efforts of the Evangelical Alliance in promoting "love of the brotherhood," in commending a more earnest cleaving to the cardinal doctrines of the Gospel, and in defending the persecuted for righteousness' sake in all lands.'

"It is a happy thought that at a moment when we are surrounded by so much political and religious bitterness, we meet here to-day on a platform, as we have just been reminded—a platform as broad as Christianity; differing in our political opinions, and differing in our religious opinions, but one in our loyal devotion to the same Divine Master and in our brotherhood one to another. Surely this is right, because if religion is real it must be a religion of love. True love is binding. I care not where or when it has its birth, that birth must come from above; but if it be the religion of Jesus Christ, it must be a religion of love. This will cause none of these lesser things to divide us, when we feel that all our differences, to which our Chairman has referred, are dwarfed by our agreements. If we believe in the Fatherhood of God, we surely must believe in the brotherhood of all His people.

REV. CANON FLEMING, B.D.,
Honorary Secretary Evangelical Alliance.
Photo by Russell & Sons.]

"Now the last prayer which our Divine Master uttered before His death for our salvation, is the most perfect and comprehensive prayer in the world. 'Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as Thou, Father, art in me, and I in Thee; that they also may be one in us; that the world may believe that Thou hast sent me.' That was not a prayer for ecclesiastical uniformity; it was a prayer purely and strictly for spiritual union and spiritual unity—that we are to be one with each other, as we are one with Christ, and as Christ is one with God.

"This reveals, I think, our Lord's mind concerning His Church before He left this world to go back to heaven—He had no vision whatever of an Ecclesiastical Hierarchy; He was representing there a prayer which was for the Body of Christ, which is His Church, and we are to strive, and can only strive, for a union which is based upon such a foundation as that, and which must cause us to feel that faith, and hope, and love are a trinity of God which bring us into an unbroken unity. But the idea which prevails in many quarters, that in order to unity there must be an identity of methods, an identity of government, an identity of ordinances, is a dream that can never have its fulfilment in the spiritual kingdom of Christ. We can no more make the many minds of men think alike than we could take a hundred chronometers and set them all to the very tick of time, and expect, when we came back after some time to examine them, that they would not have divergencies and differences, and have gone in their own directions. If we could succeed in this coveted identity, which takes such possession of some minds, and this uniformity, it would not be a real belief or faith, it would not be a real union or unity. It has been found in all past history that where men have been compelled to attend to dogma, they ceased to think for themselves, and one of two things must happen: they are either unitized, or, shall I not say, galvanized by their own deadness, or, if there still be life within them, they break away and form some sect for themselves. The truth and the work of God is sublime, and if we are to carry it out as His people in all the

Churches, we need undivided and unquarrelling union among all the followers of Christ. These thoughts present to my own mind the aspect in which the Evangelical Alliance first presented itself to me forty-eight years ago, when I was a young clergyman in the city of Bath; and if there ever was a time when I think we should cling with tenacity, it is now, to the splendid triad of Augustine: 'In things essential, unity; in things non-essential, liberty; in all things, charity.'"

In seconding the resolution, the

Rev. David MacEwan, D.D.,

said: "My Lord, Ladies, and Gentlemen,—There are few among us, I imagine, whose memories carry them back to what happened sixty years ago. The Evangelical Alliance was then founded by its public inauguration at a great meeting held in Exeter Hall, London. But as it is my good fortune, or misfortune, to have a memory that carries me a few years further back than even that, and recalls persons and events that in the first instance *suggested* such an Alliance, and finally led up to the holding of that great meeting, I may be pardoned if I indulge in some personal reminiscences vividly present at this moment to my own mind, and not inappropriate to the occasion of this day's gathering.

"The originator of the Evangelical Alliance was, undoubtedly, a good Scotch Presbyterian elder, familiarly known in Scotland by the name of John Henderson, of Park—'Park' being the name of the valuable estate, situated near the river Clyde, where he had his country residence. He and his brother Robert were prosperous East India merchants in Glasgow, having also large shipping and banking interests. I well remember them both, and their office where, as a boy, I was often sent in connection with business. The office, which has long ago disappeared, stood at the corner of a street, and was evidently one of the residential dwellings of a former day, afterwards turned into a house of business, over the door of which, in unpretentious lettering, you could read the words, 'R. and J. Henderson.' I can remember, also, the day when the two brothers, and their minister, the Rev. Dr. David King, happening to be in a rowing boat, the wash of a passing steamer unfortunately capsized the boat, and while the other two escaped, Robert, the senior partner of the firm, was drowned. The death of his brother, and his own narrow escape from drowning, left a lasting impression on the mind of John, who now became the head of the firm, and, no doubt, the event had something to do in developing that earnest piety and eminent Christian character by which he was so distinguished. Taking a deep interest in all religious and benevolent work, he was accustomed to give away, on an average, £20,000 a year in charities, and at his death he left a very large fortune in trust for the aid of schools, known to this day as the 'Henderson Bequest.' In dress and manner there was nothing to suggest a millionaire; on the contrary, he was so simple and humble, and even retiring in manner and appearance, that one would have taken him for some lowly village tradesman rather than a merchant prince.

"Hence the following amusing incident came about. Objections were being heard by a Committee of the House of Commons against a railway, and as it was to pass near his Park estate John Henderson was called as a witness. Just before his time to be examined came, the senior counsel for the railway, who knew all about him, had been called away, and 'John Henderson, of Park,' as he was designated, was left to be examined by the junior counsel, who knew nothing whatever about him except this name, and supposing him, from his appearance, to be some humble villager with a little park at the back or front of his house, began, and for a time carried on his examination, addressing him familiarly and repeatedly as 'John,' saying, for example, 'It seems, John, that you have a park? And you think, John, that this railway will injure your park? Now, to what extent do you suppose, John, that your park will be injured?' And when hesitation was shown in giving an answer, 'For instance,' added the barrister, 'what may be your annual income, John?' And on getting the modest reply, 'I'm not sure,' 'Come, come, John,' said his questioner, 'you must know what your income is!' 'Well,' was the answer, 'in last year's income tax returns I put it down at £70,000.' 'Oh, I beg your pardon, Mr. Henderson,' said the astounded barrister, who uttered no more *Johns*, but it was 'Mr. Henderson,' again and again repeated till the examination came to a close.

"Deeply touched by the thought how much the glory of the Christian Church was obscured, and its efficiency hampered, by its divisions and denominational jealousies and strife, which at the time prevailed fully as much in Scotland as anywhere else, he offered a prize of one hundred guineas for the best essay on 'Christian Union,' which, I remember, was afterwards published in book form. From that time, in consultation with his minister, the Rev. Dr. David King, the desire took possession of his generous heart that an alliance of Evangelical Christians should be formed that might help to wipe out, or at least to mitigate, the reproach of so much denominational strife, and might give public expression to the real spiritual

unity of true believers under all external diversity and in all lands. Dr. David King, who was my own minister, in my youthful days, was then at the height of his career as a preacher and a platform orator, and the great work which I know he did, more than sixty years ago, in the initiation and founding of this Alliance, I am proud this day to acknowledge and call to grateful remembrance.

"There was much correspondence with the prominent and leading representatives of different denominations in the country, the Continent of Europe, and the Churches of America, many conferences and much anxious consultation and earnest prayer, before the Alliance enlisted such sympathy and widespread enthusiasm as justified its supporters in coming before the public and launching it as a great Christian association sixty years ago. I am bold to say that if the hand of God has been seen in anything, or at any time, in the subsequent history of the Evangelical Alliance, and that it *has* been and is being manifested in many things we must all admit, nowhere and in nothing has that hand of God been more visible than in the noble, able, spiritually-minded, and devoted men that God raised up to initiate and establish on a sound basis this world-wide Evangelical Alliance, and to bid it in the morning of its existence, a hearty God-speed. It may be truly said of them, in the highest of all senses, 'There were giants in those days.' There were such men as Edward Bickersteth, John Angell James, Thomas Chalmers, Lyman Beecher, Krummacher, Adolph Monod, and others, whose eloquent and powerful utterances, in behalf of Christian union, moved and thrilled the great audiences that gathered to hear of the Alliance at the beginning of its history.

"There were some who scoffed at its formation. And these had to be answered. Not a few, for instance, held that it would speedily evaporate in mere sentiment, and accomplish no permanent or practical good. Some one said to Edward Bickersteth, with a sneer, 'Why, you are only going to promote Christian love!' and he answered promptly, '*And is it nothing to love?*' And to the scoffing remark, 'You will all be like the clean and unclean beasts in Noah's Ark!' John Angell James replied, 'And if we get on as quietly and harmoniously as they did in the ark, I shall be quite satisfied!' But from the very outset those great founders of our Alliance set their faces against a movement that should evaporate in mere sentiment. Dr. Thomas Chalmers, I remember, warned them in strong and earnest terms against any such issue, and after urging them to commit themselves to practical work, concluded his speech with these memorable words: 'Depend upon it,

REV. DAVID MacEWAN, D.D.,
Honorary Secretary Evangelical Alliance

brethren, if you do not work, you'll fight.' And now, looking back on the past sixty years, who can say that the Evangelical Alliance has failed in fulfilling the high aims and aspirations of its founders? We can point, among other things, to its British and great International Conferences, not only expressing, wherever held, the spiritual unity of the Church of Christ, but tending still further to deepen and develop it; to its practical interposition and help in so many cases of religious persecution and intolerance, and to its girdling of the whole world, once a year, by its Universal Week of Prayer. We can thank God that it has not evaporated in mere sentiment, but is standing to this hour a solid and enduring monument of united Christian love and practical service.

"But for myself I must frankly say that the Evangelical Alliance is especially dear to me, when I think of the past and see it encompassed as by 'a great cloud of witnesses' of those honoured men who in bygone years have been its chief supporters and defenders, whose once familiar faces we see no more, but who have passed into that higher sphere where denominational strife is unknown, and where the Sun of Love shines with light undivided and undimmed by a single cloud; men of God, men of a holy zeal and heavenly pur-

pose, men great in intellect, great in goodness, great in faith, and greatest of all in charity. In looking back and thinking of so many among them who were in their day leaders of public thought and prominent servants of Christ in the Churches to which they belonged, one cannot help saying regretfully, 'Our fathers, where are they? and the prophets, do they live for ever?' It makes us think (does it not?) of the universal limitation of human life and of all opportunity for Christian service. But it should make us think still more of the indebtedness of the present generation to the past, and of the precious heritage handed down to us by those who have gone before. Do we ask, Where are they? They are with us still in the work they did, in the testimony they bore, in the Gospel they preached, in the influence they exerted, in the results they achieved, and in that glorious heritage of truth and freedom which they handed down, and which is at this hour the foundation of our country's privileges and the chief bulwark of her strength. They still live in our lives, they still speak in our piety, and they move in all our Christian activity and enterprise. I know nothing that ought to stir us more deeply than the dread of proving unworthy of the heritage we have received. When ancient warriors received the shield with which they went forth to battle, they had counted it a lasting dishonour to cast the shield away, or allow it to fall into the hands of the enemy. But if ever a time should come when the people of this land of ours shall be so divided, so indifferent to religious belief, so engrossed in material things, or so corrupted by prevailing superstition and error as to neglect the heritage of truth and liberty which has been handed down from their fathers, or forget the struggles and tears and precious blood by which it has been purchased and secured, then of our Christianity as a people, and of our prosperity as a nation, it will have to be said with sorrow, 'Ichabod! the glory is departed.'

"On the first sixty years of this Alliance we look back, then, with thankfulness, and we look forward with hope. It has yet, we trust, a great work to do. Its early founders and supporters are gone. But our Lord ever lives who is able to raise up a host worthy to be their successors. Yes, He lives, and in His life our hope lies. I remember reading, in the history of my native country, how the brave Douglas, when seeking, in obedience to the last dying command of his master, King Robert the Bruce, to carry his heart to the Holy Land, was opposed by the Moors, and when hard pressed by his enemies, how he plucked the silver casket from his breast, in which the heart of Bruce was enclosed, and flung it into the thickest of the fight, crying out, 'Pass thou on as thou wert wont; I will follow thee or die!' We have not a dead heart to follow, but a living Head, Jesus Christ, the same yesterday, to-day, and for ever, and we have to say, 'Pass Thou on as Thou wert wont, conquering and to conquer. Behold, we will follow Thee, not to die, but to live, for Thou art our Life, and from the excellent glory we can hear Thee saying, "Because I live, ye shall live also."' I gladly second the motion."

The resolution was carried unanimously.

During the singing of Dr. Wordsworth's hymn—

"O Lord of heaven and earth and sea,
To Thee all praise and glory be,
How shall we show our love to Thee
Who givest all?"

—an offering was taken.

Count A. von Bernstorff

(President of the German Branch) received a warm and hearty welcome, and said: "My Lord, Ladies, and Gentlemen,—It is always a great pleasure to me when in any way I can serve the cause of the Evangelical Alliance. I cannot look back quite as far as the last speaker. I am only two years the senior of the Evangelical Alliance, and so the year 1846 lies within that period of human life which recollection does not reach. Nevertheless, I have been closely connected with it from my earliest days, and there is specially one man whose memory I shall never forget, Sir Culling Eardley, who was for many years President of the British Organization. He was the man who first gave me the impression of a living Christian, the first who made a great personal impression on my young days, because I had the feeling, 'There is a man from whom living waters are flowing.' I remember how, in his last illness, he was delighted to hear that the Spanish prisoners were set at liberty. It was not quite all that the Alliance desired. We wanted perfect liberty for those men who had committed no greater offence than to read and spread the Bible. But it was a great blessing that they were released from prison and allowed to leave their country. They found it hard at the time; as it was only owing to this one 'fault' that they had to leave their beloved land. Nevertheless, it was a great blessing for the Spanish Reformation that in that way men were trained to do a work afterwards when the day of liberty came. The Evangelical Alliance has done a great deal in these sixty years. But there are now, even at the present moment, many things which the Alliance has still to accomplish. We have not yet obtained all that is necessary. We are happy that in many countries, where formerly there was no

religious liberty, this liberty is being granted now. Many prayers have gone to the throne of God's grace on this behalf, but yet there is much to be done.

"What in reality is the object of the Alliance? Is it to re-unite Churches as such? No, certainly not. We have heard that already, in the words of Lord Polwarth. This would be impossible. Outward ties, though they may be valuable, after all, do not stand the test, because very often, for various reasons, things are changed. I always value very highly the fact that our late Emperor, Frederick, better known as the Crown Prince of the time, went to Madrid and other foreign countries, always attended by a German servant and an English servant, because, as he said, he wanted to show the unity of Protestantism. All these things are valuable, but their value is limited to a certain extent. We want another unity reaching much further, the unity of the Spirit. The great object of the Alliance is to show forth the one great and precious truth, that we have 'one Church,' that in reality the Church *is* one.

"All true believers, all those who are really in personal contact with Jesus, all those who by Him have been saved, who have been redeemed by His precious blood, all these now form God's people; they are His temple, they are His body, they form His Church, and these people are one. It is not a unity which can be made, it is not a unity which is in any way artificial, but a true, living unity which already exists. But it is not visible yet to the world that all true Christians are really one, that they form God's temple, that they form Christ's body. Hence we must try to make the true Church visible, as far as possible; we must try to show to the world that all true Christians *are* really one—that they form one body, under one Head, Jesus Christ.

"Has the Evangelical Alliance accomplished that object? One cannot say that it has, at present, because the Alliance does not at present embrace all true and living Christians. There are a number of Christians at heart, a number of people who truly serve their Master, who have not joined this organization.

"But the *cause* of the Alliance is far greater than its organization. In England the practical idea of the Evangelical Alliance has been worked out in the Y.M.C.A., in the Bible Society, the Religious Tract Society, the London City Mission, and other kindred institutions. There are great organizations in this country which stand on the Basis of the Alliance, though their members do not actually join it. With all my heart I wish that both the British and the German organizations of the Alliance may increase their membership, and that Christians would in larger numbers see their way to join the Alliance if only as a testimony to the oneness of the Church of Christ. Such testimony is not a matter of small importance.

"The great work which the Alliance has been doing now for sixty years is to show practically the glorious truth that God's people are one Church. When we say in our Creed, 'I believe in the Holy Catholic Church,' we take the word *Catholic*, of course, as meaning the universal Church of Christ. This is really the truth that the Alliance proclaims, and will continue to proclaim until the true Church is consummated in glory.

"In Berlin the Alliance had a great meeting in 1857. I was very interested, a few months ago, when the life of my father was being published in German, to find a letter in the book from the Emperor William IV. to him, in which he expressed his great joy that the Council of the Evangelical Alliance had accepted an invitation to hold an International Conference in Berlin, and he very warmly welcomed the delegates. That was fifty years ago next year. Therefore, in Germany, we have sometimes thought that it would be very nice to celebrate the fiftieth anniversary of that conference by holding another conference in Berlin. But we have not alone to decide that question. I can only say that we in Berlin shall be extremely happy should an International Conference of the Alliance be held in that city once again. Perhaps there are other reasons that might lead to a different decision; but, at all events, should the Council decide to come to us we shall receive the Evangelical Alliance very heartily.

"With the increase of religious life which we have experienced of late in Germany, the interests of the Alliance have also developed. We have now a German branch of the Alliance, with five departments, in different parts of Germany; also the Blankenberg Alliance, which does not consider itself exclusively German, its membership including a great many people from Russia, Sweden, and other countries. But we have an organization, and this organization has a conference every two years. The last was at Hamburg, last year. But more important than this, the *spirit* of the Alliance is increasing, and has especially increased during the last two or three years. This is the natural consequence of the beginning of religious revival, because the Evangelical Alliance is not based upon religious indifference. What would be the use of such an Alliance? On the contrary, just now, in the great battle which we are fighting, for instance, for the integrity of the Word of God, the Alliance ought to take its part in that struggle by uniting those Christians who are standing firmly on the old Bible. We are not an Alliance of indiffer-

ence. On the contrary, the more people enter into the depth of religion, and the more religious life increases, the more the cause of the Alliance should progress, and will progress. It is wonderful how the religious revivals of late have thus really deepened interest in the Alliance. When the great Welsh Revival came, we felt the waves of it in Germany, and now we hear of revival going on in India, the United States, Sweden, and many other parts of the world. When our religious press brings news of revival we all feel a deep interest in these revivals, whether they take place in Germany or any other country. We delight in the idea that the Lord is going about, that the footsteps of the Master are heard now in so many parts of the world, and we hope and believe that He is preparing His Church for the great day of His return. And so we realize that with the deepening of religious life, interest in the Alliance is also increasing.

"The Evangelical Alliance has also done much to increase a fellow-feeling among the Churches. It is not a question of amalgamating the Churches; it is a question of mutual recognition and respect. I hope also that the Alliance, as it has done much in the past, will yet do more to bring the *nations* together. I cannot be here without expressing my deep gratitude at the movement which was begun last autumn in England, and which has been so warmly taken up in my own country as well, to bring about a feeling of close friendship between our two countries. I think the Alliance can do something toward bringing the nations on more friendly terms with each other in teaching the peoples to realize that great oneness in Christ which goes far beyond the limits of national differences. Where there is deep religious life the consequences will always be felt in the national and social life. But the primary object of the Alliance is to bring living Christians together and show before the world the unity of the Church of Christ everywhere, that unity which is produced by the working of the Spirit of God. Therefore we hope and trust that the great principles which have been brought out by the Alliance will more and more be in evidence.

"One of those great principles I must just mention before closing—the principle of religious liberty. What a wonderful thing it is to know that a man has a right to hold the religious views which are according to his conscience, and to worship God according to his own convictions. It is a hard task to get this view generally recognized, but, fortunately, the great cause of religious liberty is increasing, and we trust that soon the time will come when this great principle will be recognized all over the world.

"And then a word about the spirit of prayer. I think we cannot exaggerate the importance of the Universal Week of Prayer which once a year gathers all Christians together. I am sure that many of the blessings which have been experienced from God by His Church, in the last ten or twenty years, are the result of this united prayer. In conclusion, I earnestly hope that the British Council of the Alliance will, as heretofore, continue to proclaim those great truths which the Alliance stands for, and that God will bless all their efforts."

The Chairman:

"It would be a great pleasure to many of us if the United Committee of the Alliance, representing all the different National Branches, were to elect to go to Berlin for the next meeting. But if not for the next, I am sure we shall look forward to going there at a very early date. Some of us have been to conferences there, and we get such hearty welcomes that we seem inclined not only to go there for a day or two, but to stay there. I am sure that we shall very carefully consider the invitation which Count Bernstorff has presented to us, and we shall look forward to joining our brethren again in Berlin at an early date."

Rev. Prebendary H. E. Fox:

"My Lord and Christian Friends,—The resolution entrusted to me is as follows:—

> "'That as the Christian union which the Evangelical Alliance labours to promote can only be obtained through prayer and the blessed energy of the Holy Spirit, the members present, and the representatives of the Alliance in all lands, humbly and earnestly invite all Ministers of the Gospel, all Missionary Societies, all conductors of religious publications, and others who have influence amongst various bodies of Christians, to zealously promote the spirit of unity, peace, and love amongst all Christians; and to espouse the cause of united prayer amongst such, especially the "Universal Week of United Prayer," now observed in ninety different countries, during the week beginning the first Lord's day in January, and organized by the Alliance for sixty years in succession.'

"There are many things in this life of ours which are very good for us, but we cannot honestly call them pleasant. 'No chastening for the present is joyous,' but it nevertheless does us good afterwards. There are some pleasant things which God well knows are not good for us. But when we get anything which God Himself has labelled good and pleasant, depend upon it, it is worth having. That is the great object of the Alliance—'a good and pleasant thing for brethren to dwell together in unity.' Everybody is agreed about that. You may go into any church, or chapel, or place of worship, you may meet in any company of

Christians, or go to the world itself and ask, 'Is not unity a good thing?' and you will find no division of opinion on the theory of unity. Then why are we all so divided in the practice of it? I humbly think that it comes from that cardinal sin of human nature, *self-will*. You know the etymological origin of the word *heresy*, and we all look upon heresy as a very bad thing. Nobody will admit that he is a heretic, though you may tell other people they are. Heresy simply means *something that you choose for yourself;* something which your own choice, your own self-will has selected, and hence the great divisions of Christendom in every shape and form. I know that sometimes self-will is disguised under the word *conscience*. Nobody has more profound respect for that liberty of conscience which the Gospel has won for us than myself. But if conscience is an excellent servant, it is a very bad master. If you let conscience, and conscience only, lead you, it is most likely that you will fall into some kind of self-choice which may even be a heresy. What, then, is to keep men together? Only this one thing—when the Lord Jesus said, 'There shall be one flock, and one shepherd,' He said, immediately before, '*They shall hear my voice and follow me.*' And we have a right to follow our conscience only as the Lord Himself is controlling the conscience, as the Lord is drawing us after Him, and we are following Him. Now, can it be said—I say it very humbly, with some rebuke to myself—can it be said that in all the political, and religious, and ecclesiastical controversies which are vexing us in these days, the advocates of the various opposing theories put forward are following Jesus Christ? Maybe they think they are. Very often things which we consider right are very wrong, because we are not absolutely under the control of the Holy Spirit—the voice of the Lord Jesus Christ to us to-day, of which this resolution speaks. That is why I love the Alliance—because it always gives in all its publications and work prominence to the personality and work of the Holy Ghost.

"This resolution speaks of an appeal to the ministers of religion, and to missionary societies, and perhaps that is the reason why I was asked to move it. I do not know anything—perhaps you may say I am speaking for my own profession as Secretary of a missionary society—in the world that so promotes Christian unity as Christian Missions. If you are busy about proclaiming the Gospel of the Lord Jesus Christ, then, just as Dr. Chalmers said, 'When you are working you won't be fighting.' If you have your brain and heart and soul in proclaiming Jesus Christ, you have not either time or heart to quarrel.

PREBENDARY H. E. FOX, M.A.,
Honorary Secretary Church Missionary Society,
and
Member of Council: Evangelical Alliance.

"I went out to India in the year 1887. We were a party. They laughed at us because we happened to be fifty in number, and they called us a 'Jubilee Troupe.' We belonged to fifteen different denominations, but when it came to having a little English service in the morning, or the evening, we were just a party of brethren together in unity. I remember a Presbyterian minister walking up and down the deck with me and talking about divisions. He said, 'We missionaries drop our divisions in the Red Sea, and take care never to pick them up again afterwards.' Would to God we could drop our divisions in that kind of way; we should then be stronger and happier and healthier and better in every aspect of life, political, social, or spiritual. I am thankful for what Count Bernstorff said about prayer. I believe that the Evangelical Alliance, through the Universal Week of Prayer, has done more than anything else to unite Christians together. I have seen it again and again. A little incident recurs to my own memory. Twenty-five years ago I was put in charge of a church in a southern city, and there found the Christians at variance with one another. Members of the Free Churches and of the Episcopal Church would not speak to each other. At that time I was a member of the Alliance, as I am now, and it was laid upon my heart to go to Nonconformists and say, 'Can't we meet together for prayer in the first week of the year?' They gladly joined us,

and from that day there was a cessation of bitterness and strife. As a result, certain societies, which I will not name, but which are too much engaged in stirring up and fomenting controversy amongst Christians, certain societies found that it was not worth while holding their meetings in that city, and we were very much more content when they kept away. One Christian brother said to me, 'I remember a minister of one of the Free Churches in my parish remarking to me, "We cannot be fighting you, and kneeling in prayer together with you."'

"Just before I went out to India, in 1887, I remember the deacons of a chapel in my parish came to me and said they were very much interested in my going out, and they had agreed that in their weekly prayer meeting they would remember me in prayer, and the work to which I was going. Very glad indeed I was to give and bear, in my humble way, testimony to the unity of Christians. I do not know that I was breaking any ecclesiastical order, but I do know that I was fulfilling the law of the Lord Jesus Christ.

"I have much pleasure in moving this second resolution."

In seconding the resolution,

John Wood, Esq.,

said :—"I stand up before you as one of the junior members of the Alliance. We have had some veterans speaking to us to-day, but I can only claim to have been a member between thirty and forty years. The longer I live the more I love the Alliance, and the more I see of it the more I praise God for it. Until I came into close contact with its work I had not the slightest idea of how much this country, and the world at large, owes to the Evangelical Alliance. The resolution I am asked to second speaks of the Universal Week of Prayer. I think we shall all agree that it is in prayer that our chief hope lies to-day, especially as we see the apathy and indifference of millions in our land with regard to the Word of God, the Lord's Day, and the person and work of our Lord and Saviour.

"When you realize that this Evangelical Alliance binds Christians together, not in one country, but in ninety-two countries, you will, I think, perceive that God has honoured it by putting into its hand a very blessed and wide sphere of work. I am told that in China alone no fewer than forty-five centres of prayer are in communication with our British organization, and in India as many as forty centres. Of course, these do not represent all the centres of prayer in those countries, but who can say what shall be the result of such effort and co-operation? Then, when you realize that the programme of subjects for prayer was in use in those ninety-two countries, and is printed annually in German, French, Italian, Spanish, Turkish, Japanese, Chinese, and other languages, you will see at once that God has indeed graciously raised up a circle of prayer practically world wide.

"I would like to mention one other interesting fact. In some of those older countries, where the Week of Prayer is held, there are *polyglot* meetings, that is, meetings where people belonging to many nationalities gather together in the same room, and prayers are offered in different languages, not understandable one to the other, but the Lord understands them all, and can perfectly answer a prayer, whether it be in one language or in another. A meeting of this sort is rather a foretaste of the home beyond, where so many of our beloved brethren, referred to previously, are now 'with the spirits of just men made perfect.' My one idea of heaven upon earth is to meet together in the love of the Lord Jesus, to know nothing but the Lord Jesus as our bond of union. If all the Christian Churches had been alike, and if all God's people had thought alike and worshipped alike, and had there been uniformity, we should never have needed an Evangelical Alliance. But, identification with the Alliance means that in spite of our differences we can love each other just as much as though we all thought alike, and we can say one to another, 'I recognize and thank God for your work, for the testimony that you are enabled to give, and for even the manner of worship that you follow.' We do not want uniformity. I was brought to see this by an honoured member of the Alliance whom some on this platform will doubtless remember—Dr. Donald Fraser. It was a speech of his that brought me into line with the Alliance very soon after my conversion some thirty six years ago. That was in Derby. I went to a meeting there and heard Dr. Fraser say: 'If you were to go into your garden and cut every shrub into exactly the same size and shape, in twelve months you would have shrubs of different sizes and shapes—they would all grow their own way except the dead ones.' Those words, '*except the dead ones*,' went home to me. I have never forgotten them, and I hope you will never forget them. I have great pleasure in seconding this resolution."

The resolution being adopted, Lord KINNAIRD said :

"There is present with us one who has done a great deal to manifest unity throughout Europe and to administer to those suffering persecution for Christ's sake. It was thought it would be nice to give Dr. Baedeker five minutes. We are glad he is able to be with us."

Dr. F. W. Baedeker:

"I believe that the Alliance is, by the Spirit of God, growing amongst us. The solid Basis at its foundation is full of life and growth. Where there is life you expect to be growth, and the growth is corresponding. What I have seen in other lands, even in Austria, proves that the Alliance has growth, growth by the same Spirit, growth after the knowledge of God.

"You hear sometimes of what they call 'Los von Rom.' Well, you may be 'free from Rome,' and I trust you are, but see that you have a fast and firm hold on the Lord Jesus.

"There is a great 'Loose from Rome' movement in Austria which I have watched for many years, and I hope to go there once again. There is a lady, a countess, living in the most beautiful part of Austria, where she has a fine old castle. She has opened that castle for the Gospel, and a conference is going to be held there on August 15th. I hope to be present with Christians from Switzerland, Hungary, Austria, Vienna, who will gather together in the true Alliance spirit.

"That is why I rejoice in the Evangelical Alliance: Christian men and women are bound together by love, and feel that they must expend their efforts and energies for the spiritual good of others. In Hungary, Roumania, Servia, and other parts there are to-day many Roman Catholics, who want something more than Rome can give them. In Bohemia there are large congregations in many places, of persons converted, through the instrumentality of God's Word, taught by American missionaries. Some years ago, when I was in Chicago, I found there some of my Bohemian friends. They had a large congregation in Chicago, and had been brought to the Lord in Bohemia, through my dear friend Dr. Clark and his assistants. Now those men, once the slaves of Rome, are free, and spiritually they are growing more and more.

"In Prague there are now eighty-four places where Christians gather together, and when I go there, or to Bohemia, or Moravia, they generally make room for me. Only in February I was there spending a month packed full of work, and I had more joy in it than I ever could have had anywhere else. The response of the people is wonderful when you speak plainly to them. I do not preach sectarianism; I speak simply of the Lord, and have no difficulty on these lines. It is such joyful work!

"I believe that the Evangelical Alliance has a mission to go and spread the Gospel over all the lands, and to tell it out just as they have it—not to try to make churches and chapels, but just to go and set the people free by giving them the Gospel of Jesus Christ. That is what the principles and work of the Evangelical Alliance can do, also in the East of Europe, amongst the Slavs the Russians, the Poles, and other benighted peoples. The message of the Alliance has penetrated also to Asia – to Armenia. You have friends of Armenia here who have the privilege not only of helping the Armenians, but of leading them to spend their lives in witnessing for the Lord. I have a very precious friend in Baku who has gone through terrible things, even this very year. His friends and neighbours have been killed and their houses burned, and those who did these things passed him over because there was this good testimony of him—he was trying to do the people good amongst whom he lived. He wrote to me and said that his life had been saved, wonderfully saved, three times, and he added, 'If ever my life has been for the Lord, it must be now; I must serve the Lord.' That man works for Christ among peoples of different languages. He translated for me in Siberia, in five languages; he visited the prisons there along with me, and then we came to China. Some people say, 'What a traveller you are!' No, I am not. It is so easy now to travel; there is no difficulty in travelling overland to-day.

"After what we have heard this afternoon from Canon Fleming and others, let there be impressed upon us more and more not only the fact of our oneness in Jesus Christ, but also the duty which devolves upon us of going out together and letting people know that the Evangelical Alliance has for its object the promotion of real and true fellowship amongst all the people of God. In Blankenberg, Miss von Weling and I began with the idea, 'Why should not Christians come together without their being asked what denomination they belong to?' We began there in a very small way. At the first meeting we had fourteen, the following year twenty-eight, the year after about thirty-five, and last year there were fourteen hundred Christians gathered together under the auspices of the Evangelical Alliance at Blankenberg. Many of those people came from Russia; they could not have meetings in Russia, and so they came over the borders. Others came from Sweden, including Prince Bernadotte and his beloved wife. The fact of oneness draws us together—one Lord, one Spirit, one hope, one body. But there is yet much land to be possessed. We are really only at the beginning of this work, and I trust that this meeting may be a means of deepening and extending the operations of the Alliance still further throughout the world. I thank you for having so kindly listened to me."

The Rev. George Hanson, M.A., D.D.,

closed the meeting with prayer and the Benediction, after which nearly two hundred friends remained to tea and the Conversazione.

A Kind Message from the Archbishop of Sydney.

In striving to promote the interests of Evangelical Alliance in our "Empire beyond the seas," the following kind letter from His Grace the Archbishop of Sydney, in reply to an invitation to speak at our Sixtieth Conversazione, was much appreciated.

The Alliance has many friends and supporters in Australia and New Zealand, by whom this expression of interest and desire for prosperity will be welcomed.

"*At Rochester, May 14th*, 1906.

"Dear Mr. Gooch,—Before June 11th I shall have started (if all is well) on my return journey to Sydney. I am, therefore, unable to accept the invitation to be present that day, and to represent what you rightly term 'the important subject of Christian Unity.' Wishing success to the Sixtieth Annual Conversazione of the Evangelical Alliance, and with kind remembrances of your visit with Mr. Drury,

"Yours very faithfully,

"WM. SAUMAREZ SYDNEY."

In Remembrance.

Bishop Bickersteth.

By the death of Bishop Bickersteth the Evangelical Alliance loses an honoured name from its list of Vice-Presidents, one who sympathized in all the proceedings of the Alliance, as did his father before him.

Edward Henry Bickersteth was born in 1825. He took his degree at Cambridge (Trinity College) in 1847, commencing his ministry in the following year. After a curacy at Tunbridge Wells he was appointed by the Earl of Shaftesbury to a living in Dorsetshire, subsequently becoming Vicar of Christ Church, Hampstead. Here his ministry was a centre of evangelical activity and power.

In 1885 he was appointed to the Deanery of Gloucester, but before entering on the duties, he was offered, and he accepted, the Bishopric of Exeter, vacant through the appointment of Bishop Temple to the See of London.

Bishop Bickersteth before and after this appointment manifested deep interest in the work of the Evangelical Alliance. He preached one of the Jubilee sermons in St. Martin's Church, Charing Cross (1896), and speaking subsequently at the Conference of home and foreign delegates in Exeter Hall, referred to his father as having been one of the founders of the Alliance and to his own peculiar attachment to its principles and aims.

He subsequently entertained some of the delegates at the Palace, Exeter, inviting the Clergy and Nonconformist ministers of his Diocese to meet them, one of the Nonconformist ministers remarking subsequently that they had been received "with perfect brotherliness and without a shade of patronage."

In 1888 Bishop Bickersteth gave the opening address at the Annual Conference of the Alliance held in Plymouth. We shall hope to give an extract from his noble speech in the next issue of EVANGELICAL CHRISTENDOM.

Writing in *The Christian*, Rev. W. H. Griffith Thomas says:—

"In 1900, acting under medical advice, the Bishop decided to resign his office after fifteen years of earnest, strenuous service. He came to reside in London, and lived in retirement until the other day, when he passed away at the age of eighty-one. With him has passed away perhaps the most notable link between the C.M.S. of to-day and the C.M.S. of a century ago, when his father was secretary of the Society. By his death has disappeared one of the gentlest, most beautiful, and most attractive of personalities. His character revealed a type of affectionate spirituality which in these days of hurry, bustle, and vigour is all too scarce."

Fräulein Tony von Blücher.

Fräulein von Blücher has been taken home. When we saw her in Blankenburg last year, and subsequently in Berlin, she was, even in much weakness, "in labours oft." Now she is with the Lord.

Wakened into spiritual life in 1875, Miss von Blücher immediately threw herself into many spheres of Christian activity. For years she has been the centre of life and activity for Christ in the well-known Mission Hall and work on the Hohenstaufen-strasse, Berlin. She will be sorely missed, too, at Blankenburg, as in many other directions where her influence has been great.

Large crowds witnessed the removal of her remains to the cemetery at Grosse-Georgenstrasse at Berlin, and the refrain

"Das wird allein, herrlichkeit zein,"

was sung to the one and only tune now so popular in Germany.

Among other members of the Alliance called home are Pastor Fisch, Secretary of the French Branch; Mr. James Vanner, of Chislehurst, a prominent layman and generous supporter of the Wesleyan Methodist Church; Mr. Thomas Walker, of Bolton; Rev. Benjamin Labaree, of Urumia, Persia, and Mr. Budgett Meakin.

Spain and Religious Liberty.

By the Rev. T. J. Pulvertaft.

AMONG Christian people the conversion of the Princess Ena to the Church of Rome has caused deep sorrow. This sorrow was not lessened by the publication of the marriage treaty signed by the Foreign Secretary on the part of King Edward VII., for the document proved that the marriage was not only a private transaction, but had a national aspect, and the nation through its constitutional representative took part in the settlement of the financial conditions governing the alliance of an English princess with the most catholic King of Spain. What is past cannot be changed, and Divine Providence is able to bring good out of seeming evil. We cannot forget that a former Spanish marriage—that of Queen Mary and Philip II.—although pregnant with suffering for the Martyrs of the Reformation, rooted the nation in its adhesion to Evangelical truth. The marriage of the Princess Ena, now Queen Victoria of Spain, seems destined to be the means of bringing to Spain real religious liberty. It has made Spaniards think and take stock of their position. The events of last May have left a deep impression upon the country, and Spain to-day feels it to be her duty to learn the lessons of her chequered history.

Two great parties—the Ultramontane and Liberal—struggled to have the choice of a bride for the King. Like his father, Alfonso XIII. refused to marry unless he loved his future wife, and it seems that he has also made up his mind to favour religious liberty. The liberty-loving policy triumphed, and an English princess became the chosen bride of the King who had just left his teens behind him. When this alliance appeared a possibility, the administration of the laws dealing with Evangelical work changed. Instead of injustice against the letter of the law, the law was impartially administered. Objections of reluctant priests who refused to give baptismal certificates for those who had accepted the Reformed faith were overruled. The Church door in Madrid was opened after being closed for eleven years, and the colporteurs of the Bible Society were no longer molested by local officials. A Minister of War wrote to the writer promising that arrangements would be made for Spanish conscripts that would not involve a strain in their religious convictions, and for the first time since the death of Alfonso XII. tolerance was extended to Bible-reading Christians.

The press published many articles in favour of religious liberty, and truly stated that the greatness of England was based on the spirit of freedom. Nothing calculated to make Spain distasteful to progressive nations should be done when the eyes of the world were fixed on the King and his future Queen. When the Princess Beatrice and her sons left the Royal Palace to attend the English service, held in a room in Calle Leganitos, Spain was reminded that for the first time guests in the Royal Palace turned their back upon the Mass and worshipped God in an upper room at an Evangelical "re-union." The attendance of the Prince and Princess of Wales was also chronicled, and the nation felt that what was permitted to relatives of the Queen, should be the right of every Spaniard. Why permit the mother of Queen Victoria to worship God according to her conscience, and treat the subjects of the Queen, who held her mother's faith, as men and women who are heretics and bad Spaniards?

It was at first thought that the nefarious bomb outrage would lead to a change of feeling. The old policy of repression might be put in force and reaction would triumph. The fears were baseless, for the King continued in power the Liberal Ministry that had boldly defended religious liberty against Ultramontane attacks. Panic did not take possession of the Government, which proceeded on ordinary lines of investigation, without appealing to repressive measures to discover the accomplices of the freethinker who attempted to assassinate his King and Queen. The agitation for the repeal of the "Tolerance" clauses of the constitution grew stronger, and even Conservative papers and statesmen plead for full liberty of worship. *El Globo*, the organ of the Prime Minister, wrote on June 15th: "To-day the Government has the fortune to make its own the transformation of tolerance into liberty, putting forward the question and making it legal, so that Spain may cease to be an exception among modern nations, including Morocco, where all forms of worship are permitted and all men are able at their will to profess the religion they follow. The mere enunciation of this proposition of the Government has made the Ultramontane party indignant. When they see the proposition about to be accomplished in fact they will be more indignant. What does it matter? Their wrath will be greater when Article XI. says: 'All religions are equally respected by the State.'" The writer goes on to state that in the

long run even Ultramontanes will benefit by this change, for Roman Catholicism "will have many opportunities of showing the superiority which we Catholics believe it to have."

There is no doubt that the vast majority of thinking Spaniards support the policy of the Government. Grave constitutional difficulties lie in the path of its fulfilment. Probably the next election of Cortes will establish a parliament with power to alter the constitution. It is a striking coincidence that at this time Señor Unámuno, the cultured and well-known Rector of the University of Salamanca, should publicly declare himself a Christian who is not a member of the Church of Rome, and in the capital of Spain state his independence of mediators when he goes to the Throne of Grace to seek blessing from God. Señor Unámuno is the first prominent Spaniard in Spain since the sixteenth century to publish his adhesion to the main doctrines of the Reformation, and the purity and self-denial of his life have added force to his declaration. Spain is in a state of religious crisis, and needs our prayers that she may be led to the foot of the Cross and not follow the many teachers who wish to lead her people to hopeless unbelief.

A Remarkable Prediction.

"BRETHREN, I have a conviction which I believe is of the Lord, that in the next ten years there will occur one of the bloodiest wars in the world's history. In this war Russia will be the leader on one side. The sentiment of the Christian nations will generally be against Russia. Contemporaneous with this conflict, there shall burst out a revival such as was never known in the Christian Church, and which shall spread throughout the world, turning many unto righteousness. And, my brethren, it is, moreover, my conviction, that immediately following this mighty outpouring of the Holy Spirit, the Lord Himself will come."

When and by whom uttered.

This startling statement—startling to us now in the light of the Russo-Japanese War—was made by the late Mr. Hudson Taylor in Shanghai, China, something more than ten years ago. It was made in the course of an exposition on one of the Psalms, about which there was nothing remarkable, except the prophetic utterance. The Rev. O. E. Goddard, of the Methodist Episcopal Church of America, edited that exposition, and vouches for the correctness of the words as above printed. Mr. Goddard says that Mr. Taylor made the statement "in a quiet, unimpassioned manner, with the air of one who was perfectly sure of his ground."

What does it mean?

Whatever impelled Mr. Hudson Taylor to utter these words, it is certain that the part of them which refers to Russia and war has been fulfilled; that the Revival foreseen has broken out in Wales and other places, and that upon multitudes of God's people the spirit of prayer for, and anticipation of, world-wide Revival has been poured out. It brings confirmation to our conviction, often expressed, that this age, now rapidly closing, is to witness immediately before its close a "latter rain" upon Jew and Gentile, similar to Pentecost. God send it speedily that He that cometh may come and may not tarry longer. "Even so, come, Lord Jesus!"

Earthquakes, Dearths, and Desolations.

For nation shall rise against nation and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows." "The end of all things is at hand: be ye therefore sober and watch unto prayer."

In an Editorial comment in the *Missionary Review of the World*, the Editor-in-Chief, Dr. A. T. Pierson, says:

"Turn to whatever quarter we will, the horizon blazes with signal lights. How few are watching them and reading their true significance! Is it indeed possible to see their real Divine meaning without illumined vision? Elisha prayed for his servant: 'Lord, open his eyes that he may see!' and immediately that servant became a *seer*. The hitherto invisible guard of angels that encompassed the prophet burst on his clarified vision. God sets His signals on the historic horizon, but they become *signals* only to the clear eyes of His Own watchers.

"Certainly stupendous changes are taking place from sunrise to sunset, and from pole to pole. Great upheavals, political and social; civil and ecclesiastical revolutions; battles of the ages coming apparently to their hour of decisive crisis. Do we read the lessons of history aright? And, if not, how shall we meet the duty of the hour? No man can afford in these days an hour's spiritual sleep or sloth, for the pace of events is at lightning speed. A decade of years now sees changes that a century did not witness in the time of Alfred the Great, or a thousand years in the days of Abraham."

A Call to Prayer.

"If God's voice is just now emphasizing anything, it is *prayer*. Less than four years ago, prayer circles began to multiply with strange rapidity and spontaneity. Always in history God has led His Own supplicators to unite in definite prayer, when He was ready to pour out new blessing, and during these past four years there has been a remarkable union for definite blessing—namely, a new and universal *Rain of the Spirit*.

"And with what result! In at least *forty* different widely scattered centres marvellous revivals have kindled, unprecedented in power and results, in the memory of man. Beginning in Wales, then the fire began to spread, not only in various parts of Great Britain, but almost simultaneously in fifteen or twenty places in the United States; then conspicuously in India, at between twenty and thirty points; then in Germany, Sweden, and Norway; at various points in Africa, particularly Uganda, Livingstonia, in the Congo Balolo Missions, and in Madagascar; in Australia and Tasmania, in some parts of China and Korea, &c. Before these lines reach the reader, there will be other reports, probably making this list very inadequate.

"In these days of naturalism, God is offsetting this awful tendency by manifestations too obviously supernatural to allow of any human explanation. He is answering doubt by giving new proofs of its unreasonableness. If the Church will only *pray*, and pray in reality and in faith, these signs will multiply, and these revival fires will spread, and with resistless energy. Obstacles to the Gospel that no power of man could either surmount or remove, will burn up, melt away, and not only individual hearts yield to Christ, but systems of error give way before the Advance of Jehovah."

—*From "Trusting and Toiling."*

The Second Alliance Convention in Copenhagen.

OUR readers will remember that in November last a deputation from the London Council visited Copenhagen, a remarkable series of meetings taking place, a report of which has already appeared in EVANGELICAL CHRISTENDOM.

To follow up the blessing then bestowed, a three days' Convention, arranged by the Danish Branch of the Evangelical Alliance, has just been held, at which the same speakers from England attended, the Rev. W. Fuller Gooch representing the Council of the Evangelical Alliance (British Organization) and the Rev. F. S. Webster, the Keswick Missionary Council.

THE SECOND ALLIANCE CONVENTION IN COPENHAGEN.
The British Delegates—REV. W. FULLER GOOCH & REV. F. S. WEBSTER, M.A.

The meetings were held under canvas in a beautiful wood where the King of Denmark resides, four or five miles from Copenhagen. The moving spirit of the Convention was the Honorary Secretary of the Danish Branch of the Alliance, Pastor Mollerup of the Lutheran Church, although representatives of this and other Churches taking part included the Count and Countess Moltke, Baron Oxholm, Chamberlain to the late King of Denmark, and Pastors Broholm, Christiansen, Jansen, Nielsen, Jargenson, and Missioner Larson from India. The addresses aimed purely at the strengthening of faith, and the deepening and intensifying of the spiritual life of God's people. There can be no doubt that these important ends were blessedly attained, the sign of the Divine presence in the power of the Holy Spirit being very manifest.

The meetings were largely animated by the spirit of prayer which time after time broke out in unrestrained fervour and intense longing for blessing. On two or three occasions solemn confession and lowly surrender to God brought all down in the dust before the Lord, while again and again praise burst forth, sounding out from hearts evidently filled with the Spirit of God. A special meeting was held in connection with Evangelical Alliance principles and work. This was presided over by Pastor Mollerup, to whose devoted efforts in the cause of Evangelicalism and Christian unity the spiritual interests of the work of God in Denmark owe much. Pastor Fuller Gooch unfolded the principles of the Evangelical Alliance, and spoke of its work in all parts of the world, using as the basis of his address the apostle's precept, "Love the Brotherhood." Questions were freely asked at the close, and a scene of great enthusiasm followed, the large audience rising to their feet, and, all joining hands, with one voice asked Mr. Gooch to convey to British members of the Alliance their brotherly love and warmest greetings. The closing meeting of the Convention was held the same evening in the open air, from ten to twelve hundred being present. The woods resounded with song, and echoed with burning words of testimony. We were reminded often during these days of Cowper's words:—

"The calm retreat, the silent shade,
With prayer and praise agree,
And seem by Thy sweet bounty made,
For those who follow Thee."

The Science of the Fall.

By the Rev. C. H. Waller, D.D.

It is possible for one, who holds that man as we know him is the result of a long process of evolution from lower animal life, to reject the theory of a fall *if he denies that man is a moral being*. But the evolution theory has no adequate explanation of the source of conscience in us as animals, or of a moral principle acknowledged by all of us, and yet more or less violated by all alike,—a thing which is characteristic of mankind.

Moral evil has, in fact, no existence among other animals than man. They may be disobedient and mischievous to us and our makings, and what we call "cruel" to each other in the ordinary course of business. "Do your duty, cat; get your dinner, cat," says the rabbit, in one of Froude's short studies. "But, rabbit, I'm afraid I shall hurt you dreadfully if I kill you. I'm not used to killing my own dinner. Couldn't you die?" It was a domestic cat, obviously. But no one could charge him with immorality, even if he did "hurt the rabbit dreadfully" in the discharge of his "duty" to provide dinner for himself.

Apart from their relation to man, animals have no conscience whatsoever. *Moral evil cannot be explained in us by our evolution from them.*

Will the creation-hypothesis explain moral evil? Not of itself if the Creator is good. *How* should He make evil? And *why?* We can understand His allowing it for a time, if He came upon it and did not personally originate it, supposing that greater good could be brought out thereby; though even this must be carefully guarded from the thought that a morally good Creator can deliberately do evil that good may come.

Man is a free agent, not only in the power to choose between opposite courses which cannot be classed as good or evil, but between good and evil acts.

This implies a standard of comparison between right and wrong. What is the standard?

If man is a created being, and not self-made, which is very nearly the evolution theory, the standard of good and evil must be sought in the Creator and in the law of man's being. If the Creator made man to go upon one line and man deliberately goes upon another, he breaks the law of his being. It is insubordination to do so if his Creator has retained any sort of regard, relation, or ownership towards the creature of His hand.

Briefly, this is the only account of moral evil that our minds have to give, and this is, in short, a Fall (from our nature). The details of it are not so essential to the thing itself as to make one set of details less scientific than another. Or perhaps I should rather say, Given a creature made under law to his Creator, with power to obey or disobey, the particular act of disobedience may as well be one act as another, of slight or of vast importance. The fact that it is one or other does not affect the principle of disobedience to the Creator as a deliberate act.

The chief point of this last observation is to show that the story of the Fall as given in "the generations of the heavens and of the earth in the day they were created" (Gen. ii. 4 to iv. end) is neither unscientific nor puerile. The fact that the act of disobedience can be called trivial, so far from being a flaw in the narrative, is a mark of truth. Our first parents were created perfect in their organization and intelligence, but with the whole of their moral relation to their Creator still to learn. Their first fault, therefore, was that of "a child stealing sweets." To refrain is our first moral lesson to our dog. This is the profoundest philosophy if it *was really man's first fall as a created being in the sphere of morals, simply because in that department he was still a child.* Evolution through all the animals we know from protoplasm upwards could never have given man a grain of moral sense. In the words of the sacred narrative, man was not yet "as God, knowing good and evil." So he sinned as beginners in that knowledge do sin: not as those who have had long experience of its effects. In regard to moral science then, he who calls the story of the Fall in Genesis "unscientific," simply shows that he himself is unacquainted with moral science. He has yet to learn what it is. A slight but special mark of consistency in the story is that it shows no lapse of time, not a day, between the creation of Adam and his Fall. The Fall apparently occurred on the first Sabbath. Obviously

it would have been a great mistake in practical ethics on Satan's part to defer the temptation one single hour after his first opportunity. For man's intercourse with God would tend to form *habitual* righteousness. (See also John v. 17, in relation to its context, for a hint as to the work of redemption beginning on the Sabbath day.)

Further, to call the story of the Fall unscientific, on the ground that the physical remains of man do not show traces of it, is a truly amazing statement. How on earth or under the earth can we find traces of *moral* character in physical remains? Let any man, the greatest anatomist or biologist you please, be given a human skeleton taken from a graveyard, and ask him to say what the moral character of the wearer of that skeleton was, and whether he had ever been imprisoned for immorality or experienced a conversion, or the New Birth. And if these things could not be known even from a *skeleton* out of one of our churchyards, how much less from any human remains of the period of Adam or thereabouts?

The only thing that we can call science in relation to the Fall must be either Moral or Biblical Science. Anything more unquestionable than the Fall of man as a fact in Moral Science, or as the central problem of Scripture, I cannot conceive. Only one key will open it, and that is the Master-Key of the Death of Christ in its place in man's restoration.

Not to occupy too much space, let me say briefly how I understand the story of the Fall and its remedy, stating how it is both Biblical and Scientific.

Beginning with Gen. i. 26, I find the design of man's creation thus stated:

"Let Us make man in Our Image,
After Our Likeness:
And let them have dominion";

and (in Gen. ii. 7) I find that by "man" is meant an organized spirit dwelling in an organized personal body (which we call our person), and so *becoming a* LIVING SOUL. The design of our Creator, then, appears to be this: He had had worlds in subjection to angels, who are spirits, before this (Heb. ii. 5, &c., and i. 7). But a different design pleased him. His works being partly visible and partly invisible, partly material, and partly consisting of forces and intelligence without any constant material organization [an angel or spirit may take a body, but every angel or spirit has not an essential personal and permanent body like every man], it pleased the Creator to devise a Personal Ruler and rulers for His Universe, who, being altogether like Himself in their spiritual nature, and having a material bodily organization, should be in complete touch with Himself on the one side ["God is spirit,"] and with the lowest organizations of matter on the other. ("The Lord God formed man of the dust of the ground," Gen. ii. 7. Yet "we are also His offspring," Aratus in Acts xvii. 28.) Such a being in his structure is *man*. And we know of no other. The beasts are not in human touch with God. The angels and spirits, not having permanent personal bodies, are not in sympathetic touch with material creation as we are. But man, thus constructed, when complete as God designed him, is a creature of unsurpassable advantages and capacities in relation to the entire universe. *There is nothing else on a par with man; he has no superior in nature except God.* He is not meant to be surpassed. (See for proof of this Ps. viii. 6, second clause as used in 1 Cor. xv. 27 and context; Eph. i. 22; Phil. iii. 21, last clause; Heb. ii. 8 sequ.; and 1 Peter iii. 22, last clause.)

But in order to fill this position man must be not only in the Divine image, but "after the Divine likeness." That is "the moral likeness." "Our escape to the heavenly regions is the attainment of that likeness" (even Socrates taught this). And it is because we are citizens of heaven in spirit that our bodies will become heavenly.

This cannot be unless we are "as gods, knowing good and evil," doing good and refusing evil, because, like our Creator, we choose to do so; not like machines or forces, because we must.

To this end a choice must be offered to man. And so it was, as we read in Gen. ii. and iii. And he who offers choice of good or evil to one who knows nothing as yet but what comes from his Creator runs the risk of evil being at first preferred. The Creator risked it with our first parents in Paradise by simply not closing the gates against a tempter. He risked it, and man trusted the tempter, or at least woman did, and man would not abandon her, and *this was the Fall.* To explain matters fully we must take into account the tempter's motive at this point. Evidently his aim was to take, or at least to share, man's proposed "dominion." The tempter and his angels were *not man*—were not meant to be—but ministering spirits. Their aim, as evident by their behaviour ever since, was to *be* man if possible, or at least to have and use man for their own, and so to enjoy man if more might not be had.

A very pregnant hint of this is given in Gen. iii. 15, by the words of the Redeemer: "I will put enmity between thee and the woman and between THY SEED and HER SEED." A seed of the serpent

among mankind was the outcome of the Fall. This is one reason for the remarkable title of the portion of Genesis in which the Fall is recorded—"These are the generations (offspring) of the heavens and the earth in the day they were created"—the title of Gen. ii. 4 to iv. end. It is not only that man as created was made "of things above and things below" (of dust and Deity), but also that man as tempted and fallen became in part a child of the wicked one! "Generation of vipers" (as "Cain, who was *of* the wicked one and slew his brother"—1 John iii. 12 and context), walking "*according to the ruler of the authority of the air*, i.e., *of the spirit* that worketh in the children of disobedience," the master of "the spiritual elements of wickedness in the heavenly places" (Eph. ii. 2, vi. 12). "The tares are the children of the wicked one, the enemy that sowed them is the devil" (Matt. xiii 38, 39). These are not mere metaphors or illustrations but *fact*: "One of you is a devil" (John vi. 70). And, thank God, man as redeemed is "generations of the heavens and earth" again, in "the seed," Who was that day promised to "the mother of all living," Who has bruised the serpent's head, and will "bruise Satan under our feet shortly": that "serpent of the beginning, the devil and Satan, the deceiver of the whole world" (Rev. xii. 9).

The Fall, then, on the testimony of all Scripture from Genesis to Revelation, was the entrance of Satan into the spirit and soul of mankind, in the persons of our first parents. The greatest proof of the Fall, however, is to my mind the death of our Lord Jesus Christ.

Setting out from the Divine plan of Gen. i. 26, I can see that since to make man "after the Divine likeness" required that he should "refuse the evil and choose the good" for himself,—a choice between the two must be given him. He who gave the choice must face the risk of a wrong choice being made at first. That He contemplated it is clear, not only from the fact that our Lord was "fore-ordained" as "the Lamb slain 'from' and 'before the foundation of the world,'" but from the manifest type of His death in the creation of the Bride of Adam before he sinned, when, "in a deep sleep," she was taken from his side (compare Gen. ii. 21-24, John xix. 34, and Eph. v. 30-32). The sin of man was thus provided for before he sinned. The Incarnation might have been needed in any case to show to man by a perfect example ("God manifest in flesh") what sinless man after God's likeness must be. But unless man's spirit had been contaminated in the Fall by some kind of contact with Satan, I cannot say that the death of the Incarnate God in man would have been unavoidable. The actual purpose of the Incarnation, viz., death, is stated in Heb. ii. 14. It was not to be avoided. The proof of Satan's combination with man is best seen in the final and effective separation between man and Satan in the death of our Lord. The illustration which teaches this best is the double sin offering of atonement. There were two goats, distinguishable only by lot,—one for the LORD, to die; and one for Az-azel, the "go-goat," to *go* with all the sin to the land of him who "sinneth from the beginning" (compare the "goats" that "go away" in Matt. xxv. 33, 41). These two goats present to us: (1) man as the offspring of God, who, having sinned, must die and return to Him sinless, as our Lord did; and (2) the Satanic "powers and principalities," of which our Lord stripped Himself in death, though they tried hard to cling to Him, for *of His being they formed no essential part*, as He said Himself just before the beginning of His final struggle (John xiv. 30):

"The Prince of this world cometh and
hath nothing (no *hold*) in Me."

Man our Lord seems to have taken in flesh and blood, in spirit and in soul-personality. The mysterious Satanic nature (the "seed" of the serpent), which Satan would have implanted in Adam's being, and which no other son of Adam had entirely got rid of, clung about Him as a garment. But, like Joseph, He shook it off Him, together with the tempter, and stood forth as unadulterated man once more, at once the Son of Adam and the Son of God. "He stripped from Himself the principalities and powers, and triumphed over them in His death" (Col. ii. 14). We cannot hold that our Lord took on Him anything of Satanic being, but He, the priestly Joshua, was "*clothed with filthy garments*," and so "stood before the angel" (Zech. iii. 4).

Our ignorance of the exact nature and the precise laws of spiritual being do not permit us, as yet, to state this position with full exactness of detail and absolute certainty of technical language. The science of the Fall however, in its psychological or metaphysical, as well as its moral aspect, demands the science of the atonement or reconciliation of man to God by expiation of sin to explain it fully. And *vice versâ*, the atonement demands the Fall. To deny the one is to deny the other. They are related, as lock and key. And to speak of the doctrine of the Fall as "unscientific" is to deny the science of man's relation to God in character and being. It is, in a word, the merest animalism. In this view "a man hath no pre-eminence above a beast," and is simply a creature subjected to vanity.

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The Labours of Others.

"By love serve one another."

THE Mildmay Conference—the Jubilee Conference—has just closed with evident tokens of new spiritual power. The attendances throughout were large: glorious summer weather rendering the delightful grounds specially attractive. Memories of earlier years linger round Mildmay; faces once familiar now behold the face of the Master they loved and served, but the inspiration of their personality and testimony remains to cheer and encourage those left behind to carry on their work.

Mildmay—its institutions, Annual Conference, and all its interests—breathes the pure atmosphere of evangelical truth, and gives promise of widened usefulness in the cause of the principles and work it maintains.

* * * * *

It is indeed refreshing to hear of open-air meetings held right in the heart of Dublin, and being attended by hundreds of Roman Catholics, who listen attentively to the faithful preaching of the Gospel. This good work is being carried on by the Irish Church Missions.

Ten years ago to hold such meetings was almost impossible owing to rowdyism and opposition. Now the best attended and quietest gatherings are those in which the distinctive doctrines of Romanism are faithfully and charitably brought to the test of the Word of God, while at the same time all present are urged to a personal trust in Christ as their all-sufficient Saviour. Quite recently a young Roman Catholic told an Irish Church Mission worker that he and his companions regularly attended these open-air meetings to get information, for they believed that their Church was wrong in its teaching on purgatory, the mass, &c. These young men were reading the Bible for themselves, and consequently their faith in the teachings of Rome was considerably shaken. For nearly an hour the worker spoke to him, pointing out the need for repentance and of a personal trust in the Lord Jesus Christ.

* * * * *

Apropos of the account of the burning of religious books by order of Roman Catholic missioners in Sligo, which appeared in *The Times* of March 24th, the following incident recorded by a worker of the Irish Church Missions is interesting. He says: "Recently I met a man in Dublin who had come up from Sligo to consult a surgeon, and after some general conversation we began to discuss the benefit of reading, and I said to him that there was no book which could give one comfort and peace like God's Book, the Bible. He replied, 'I know that, and I have read a great deal of it, for my daughter bought a New Testament from some men at the fair.' In the course of my long talk with him I found he was quite familiar with many portions of the New Testament, and as I pointed out the way of salvation more clearly to him I was greatly rejoiced and surprised to see the intelligent grasp he had of the truth." We cannot definitely say that any copies of the New Testament were in the bonfire in Sligo, but we know of many instances, even during the past year, where they have been burned as Protestant books by command of the Romish priests. But large numbers, as in the above instance, of the thousands sold by workers in the Irish Church Missions at the fairs and markets are kept and read, and are blessed to souls hungering for the truth.

* * * * *

The annual meeting of the Foreign Aid Society was held, by the kind invitation of Lord and Lady Kinnaird, at 10, St. James's Square. Grants are made by this agency to the Evangelization Societies in France and Belgium. The report, as read by the Secretary, the Rev. J. Gosset-Tanner, threw much light on the present position in France. As one result of the *entente cordiale* there are more open doors for the preaching of the Gospel. In the North of France there has been a great awakening, similar to the revival in Wales. The Reformed Church is gradually gaining ground.

Lord KINNAIRD, who presided, sympathized most heartily with the purpose for which this Society was founded. He strongly advised English friends, when travelling abroad, to visit these different evangelistic stations, and so make themselves personally acquainted with the wonderful work that was going on, and at the same time cheering the hearts of many devoted and lonely workers.

Pastor LE CERF, of the Société Centrale, said he believed that the new prospects facing the French Churches would materially affect the work. An important fact to be noticed was the new attitude of Romish priests and educated laymen owing to Protestant influence. The clergy were altering their methods. Finding the people drifting away from them, they were giving up the old scholastic style of preaching, and were now looking up Biblical and historical facts. This had opened their eyes to how much that they have in common with Protestants, and they were beginning to preach Christ to the people, and not the old dogmas.

Pastor CARDEY spoke of the work carried on by the Free Churches of France, and said he believed that one effect of the disruption would be to bring the various Churches more closely in touch with each other.

Pastor VERNIER, of Geneva, spoke briefly of the evangelizing work carried on by the Society there.

* * * * *

Special interest was manifested in the annual meetings of the Bible League, an excellent organization carrying on a quiet but effectual work in the defence of the Holy Scriptures against the attacks of modern and destructive criticism.

Much good work has been accomplished by the League during the fourteen years of its existence. It numbers amongst its supporters some of the finest evangelical scholarship of our day, including the Bishop of Durham, the Dean of Canterbury, Sir Robert Anderson, K.C.B., LL.D., Prebendary Webb-Peploe, Dr. C. H. Waller (late Principal of St. John's Hall, Highbury), Principal Griffith Thomas (Wycliffe Hall, Oxford), and others.

Speaking on the objects of the League at its annual meeting the Rev. Archibald G. Brown said:

"We see the dire results of the 'higher' criticism all around us. Some of us see them in our families, and all of us can see them, if we only look around, in churches and pulpits all over the land. To use the words of Christ Himself: 'An enemy hath done this.' If we let go our faith in the absolute integrity of Holy Scripture we let go everything, and everything falls together."

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